

Lexical orientation in the proverbs contained in the Shihab footnote to explain the oval

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"Introduction"

Thank God, the Lord of the Worlds, and prayers and peace on the ring of the prophet Muhammad and on all his family and companions, and after.. this research in the study of the lexical orientation of the proverbs in the footnote of Shihab on the interpretation of the Oval, called "The care of the judge and the adequacy of the satisfied", includes the study of the lexical connotations of these proverbs.

Talking about the Arab dictionary means talking about the memory of Arab thought, which is important in all its effects and exploits, and the pros and cons, progress and delay, and tradition and development, which is talk about a historical document that was able to absorb all this over successive periods of time, aware, complementary, and disabled, expressing the various aspects of public and private life among Arabs, simple and simple And complex in all its educational, scientific, cultural and cultural aspects, which are characterized by the flexibility and voluntariness of the Arabic language, because it absorbs the thought of the Lord with all its events, transformations and issues, and also attests to the distinction of the Integrated Arab Dictionary from (general, specialist, historical) the Arab lexicon when it began in the middle of the first century HIJ or late 7th century AD Based on the strange Qur'an and hadith, it had its purpose and foundations for interpreting the strange Qur'an, interpreting the strange hadith, and interpreting the strange poetry and language as a whole. The dictionary comes in the language: from several topics of various weights and sources, the act (Ajm, Jamam, Ajma) is described by the one who does not speak in a eloquent language.¹⁾

The dictionary ²⁾ is: "Every voice that understands his will only is of his own kind ³ ."

Interms of clarification ⁴ and clarification, (the dictionary of the book removed its ajameh and explained it).⁵⁾

(1) Seen: The Tongue of the Arabs: Mohammed bin Makram bin Ali Abu Fadl Jamal al-Din, son of The Perspective of Ansari Al , Ruweifai African, Investigation of Abdullah Ali al-Kabir, Mohammed Ahmed Hasaballah, Hashim Mohammed Al-Shazly, DaT Knowledge Cairo, Article (A.J.M.)12/386, seen: Contemporary Arabic Dictionary: Dr. Ahmed Mukhtar Abdul Hamid Omar (T1424H), with the help of a team, The World of Books, i/1, 1429 Ah - 2008 A.D., 2/1462.

(2) Animal Book: Amr bin Bahr bin Mahboub al-Kanani with loyalty, Laithi, Abu Osman, famous for his protruding, (T255)e), Scientific Book House - Beirut, i/2, 1424 Ah, p. 29

(3) Surat Bees Verse: 103.

(4) Seen: The Arbitrator and the Great Ocean: Abu Al-Hassan Ali Bin AsmaAyeel Bin Sayyida Al-Morsi, (t: 458)e), Investigation: Abdelhamid Hindawi, Scientific Book House - Beirut, i/1, 1421 Ah - 2000 AD, Door (A.J.M.), 1/344.

(5) Seen: Dictionary of Language Standards: Abu Al Hussein Ahmed bin Fares Bin zechariah Investigation: Abdessalam Mohamed Haroun, Dar al-Fikr, i/1: 1399 Ah - 1979: 4/ 240.

In the sense of removing ambiguity and thumb in the meaning of themuffler and making it clear and understandable, whether it is in its single sense or within the compositions.

The importance of the study:

Since the lexical studies were inexhaustible, I wanted to take up the examples in the Shihab footnote on the interpretation of the oval, and study it as a lexical study, which contained lexical connotations that needed to be clarified, the scope of this research revolves around the lexical connotations of the proverbs contained in the footnote and examines with me every word of the proverbs as an independent unit, and then the study of the full scum as we will explain it later.

The goal of the study:

This study highlights the proverbs in the Shihab footnote and analyses the lexical aspect of it to indicate the purpose of its mention in this book.

The definition of the saying in language and terminology:

The interest of linguists and interpreters in proverbs, whether proverbs in the Qur'an, in prophetic hadiths, in poetry or in prose, does not differ much in its causes from the interest of other witnesses, as I meant to take care of proverbs for several aspects, including: **linguistically**, to make them proof of the words of these peoples, "and their function, which does not deny their usefulness, has a strange effect on the ears, and a strange report to shine in the mind"¹. It is true that it is true that it is based on the validity of the language and in the face of its expenses and strangeness, as if it were a number of artistic creations that rise to perfection and beauty, almost limited to the classical, language, writers and poets, as Allah said: {And those proverbs we strike at people and what is reasonable only by the worlds}². When the intellectual, social and linguistic heritage of the nation is to be studied according to its customs and traditions, the proverbs are the tributaries of this study, Each has its place at the analytical level of language, so it became necessary to pay attention to those examples because of their importance in preserving the nation's linguistic heritage, since the study of proverbs has important aspects, it is the plant of eloquence among Arabs, and nods to the mosques of the word and its eloquence, and contains extreme wisdom, the tightening of logic in thinking, in addition to brevity without breaching in meaning, This is what Al-Zamakhshari said in the proverbs: "It is the short eloquence of the Arab Arabs, the mosques of her word, the anecdotes of her wisdom, the egg of her logic, the butter of her dialogue, her eloquence that expressed the sound readings, the exquisite corner to the peak of the tongue and the strangeness of the tongue, where she summarized the word and satisfied the meaning, and shortened the phrase and extended the meaning, On the ³**other hand**, teachers and teachers have adopted ideals as a way of discipline and education, as the example here is a correctional disciplinary material suitable for the education of young people from various faces, **and on the other hand**, proverbs are a kind of independent science, as "men need to know the strange to know their origins and

(1) Proverbs in the Holy Quran: Shamsuddin Abi Abdullah Mohammed bin Abi Bakr al-Ma'ari B(Son) Nut values). (T751H), Investigation: Saeed Mohammed Nimr etc. Tayeb, Dar al-Maraq, Beirut, (b-i)1981, p. 22.

(2) Surat al-Spider, verse /43.

(3) Surveyor In the likes of The Arabs: Abu Al-Qasim Jarallah Mahmoud Bin Omar Al-Zamakhshari,(T538H)Scientific Book House - Beirut, 1987, 1/2.

to be informed of their speaking."¹ All of this is a day when the likes are familiar with different faces among these scholars and interpreters and are interested in their composition and preservation in different works.

I. Proverbs in language:

The scholars mentioned many meanings of the proverbs, including the likeness and similarity of it, it is said: a man who is like and likens to a man, i.e., similar to him. She says: I likened this to this [and I look like Flan Flana], and God almighty said: "The verses of the courts are the mother of the Book, and the last are the same."²³ The same is true between the two things, al-Farahidi said, "and the ideal is like something."⁴

Analogy: representation, and the likeness of a copper, because it is like gold⁵. ⁶

Ibn Fares said: "(like) memes, t and lams are a true origin that indicates that the thing is corresponding to something. This is like this, that is, its counterpart, ideals and examples in one sense."⁰⁷

As for the significance of the description: "The proverb borrowed Assad's metaphor for the intrepid for the situation, or the character or story, if it had anything to do with it and it is ⁸strange" as well as what was reported at Turquoise Abadi: "The saying is, drive: argument and hadith, and he has represented it in a way that is in compliance with , represents, represents, and attributes."⁹ The proverb was mentioned in the saying of the saying : "Like the paradise that the believers promised¹⁰," he said: "Since the proverb goes by, it is strange to borrow the saying of the proverb for the situation, adjective or story, if it has anything to do with it."¹¹ And we made it an example for the children of Israel ⁰¹² Any verse that indicates his prophecy. In the sense of ¹³the lesson, he said: "The saying may be in the sense of the lesson, and from it the saying of Almighty:

(1) The proverbial population, for Hassan Bin Abdullah known as Abu Hilal. Military) (T 1005H) Investigation: Mohammed Abu Fadl and Abdul Majid Cotton Dar al-Jil, Beirut, I2, 1384 Ah - 1964, 2/5, seen: Proverbs complex, by Abu Al-Fadl AhMed Bin Mohammed Al-Field, (T518H) The Astana Publishing Corporation, Al , Radawiya Holy, Iran, (B-i)1366 Ah, 1/3.

(2) Surat ĩL Omran Verse: 7.

(3) Seen: Al Ain Dictionary: Abu Abdul Rahman Al Khalil bin Ahmed bin Amr Bin Tamim al-Farahidi Al-Basri (T170H) Investigation: Dr. Mehdi Al-Makhzoumi and Dr. Ibrahim Al-Samarrai, DR Library crescent Article: (SHBH). 3/404.

(4) source Same M.W.L., 8/228

(5) Consider: Al-Sahah, Crown of Language and Arabic: Abu Nasr Ismail bin Hammad Al-Jawhari Al-Farabi (T: 393 Ah), Investigation: Ahmed Abdul Ghafoor Attar, Dar al-Alam for Millions - Beirut, i/4, 1407 E - 1987, Article (Semi), 6/ 2236.

(6) source Same Material (MTH L), 5/1816.

(7) Dictionary Q Language: Ahmed bin Fares bin Zakaria Al-Qazwini Al-Razi, Abu Al Hussein, (T395H), Investigation: Abdul Salam Haroun, The House of Thought, 1399 Ah-1979, Material (MTH L), 5c/296.

(8) Scout on the facts of the download and the eyes of the sayings in the faces of interpretation: Abu Al , Qasim Mahmoud Bin Omar Al , Zamakhshiri Algorithm, Arab Heritage Revival House - Beirut, Achievement: Abd El , Razzak Al , Mahdi For Zamakhshari, 1/109.

(9) Surrounding Dictionary: Majd al-Din Abu Tahir Mohammed bin Yaacoub Turquoise Abadi. (t: 817)e), Investigation: Heritage Investigation Office of the Mission Foundation, Under the supervision of: Mohammed Naeem Al-Araksousi, Al-Resala Printing, Publishing and Distribution Foundation, Beirut, Lebanon, i/8, 1426H - 2005M, 1/1056.

(10) Sura al-Thunder: Verse: 53.

(11) Proof in Qur'anic Sciences: Abu Abdullah Badreddine Mohammed bin AbdulAllah bin Bahdar al-Zarkshi (t: 794)e), Check: Mohammed Abu Fadl Ibrahim, 1376, 1/ط Ah - 1957M Arab Books Revival House Issa Al , Babi Al , Halabi And His Partners It was then photographed by Dar al-Knowledge, Beirut, Lebanon- 1/488.

(12) Surat al-Ding: A.y: 59.

(13) Tongue of the Arabs. 6/4134.

{We have made them in advance and ideals for others}¹⁾, the meaning of the ancestors, I made them advanced, and the meaning of saying it and the meaning of saying it, and for example, any lesson that is considered by the late and shall be" ²may be mentioned in the sense of wisdom and the promise of the Arabs the ideal and wisdom. One thing, as Abu Obeid al-Qasim bin Salam said: "Proverbs, which are the wisdom of the Arabs in ignorance and Islam, and in which she opposed her words, informing her of what she needed in logic, in an unauthorized building, so that three of them would meet her during the brevity of the word, the injury of meaning, and the good analogy."³ Perspective: "I represent his people, i.e. his best people... I represent the son of so-and-so, i.e., they are good people, and these people are their choice, and the man has represented the ideals of the man, i.e. he became virtuous⁴." The meaning of retribution was mentioned in Al-Zamakhshari: "And he complied with it: he was taken, and the judge represented him: cut it, and take the example: retribution"⁵.

ii. The saying in the term:

Scholars were interested in the definition of ideals as language and terminology, but these definitions differed according to his specialization: ⁶ "Proverbs, which are the wisdom of the Arabs in ignorance and Islam, and in which they opposed their words, informing them of what they had changed in logic, in an unauthorized building, thus meeting three during the brevity of the word, the injury of meaning, and the good analogy."

From this saying, it is clear that the saying is the outcome of wisdom about daily situations, and these attitudes are conveyed by the way of disapproval, which, as Bakri said, is: "The words from which you are understood other than what you have to do with the possibility of meaning"⁷ are the second way is to be a nickname, i.e. other than a statement. By abu Obeid's definition of proverbs, he mentioned their characteristics and limited them to three things: the penalty of pronunciation, and the injury of meaning, It is clear that the proverbs did not have to be followed.

Ibn al-Skeet knew the saying: "A word that is contrary to the word that is beaten to it, and whose meaning agrees with the meaning of that word, they liken it to the example he works for others."⁸ Ibn Al-Skeet did not mention in the saying that he was wise or likened and did not impose that he had certain characteristics, but rather the use of the word in his non-resource and what was meant was the proverbial racket.

The radiator knew him by saying: "The saying of another like the case of the second in the first, and the origin of the analogy, he said to them: "Like in his hands" if he stands in his hands it is more like an erect image, "and a better flan than a person", i.e., more like his money than credit, and the example of retribution to resemble the one who is cut from it in the first case, ⁹the truth of the saying is what made it like science to

(1) Surat Al , Dyn: The:verse: 56.

(2) Previous source.

(3) Examples: Abu Obeid al-Qasim bin Salam bin Abdullah al-Harwi al-Baghdadi. (224 ٢٤), Investigation: Dr. Abdul Majid CottonAl-Maamoun Heritage House, i/1, 1400H - 1980M, 1/34.

(4) The Tongue of the Arabs for The Son of Perspective: 6/4134.

(5) The basis of rhetoric: Abu al-Qasim Mahmoud bin Amr bin Ahmed, Al-Zamakhshri Jarallah. (t) 538H). *Achievement*: Mohamed Bassel Ayoun Black, Scientific Book House, Beirut, Lebanon, i/11419 Ah- 1998193/ 2 ,٢, Article (M,W,L).

(6) Proverbs for son So long: 1/ 34.

(7) Same source: AM34, seen: Flowering in linguistics: 1/486.

(8) Proverbs complex for the Field: 1/6.

(9) Same source: 1/5.

resemble the first case." . The cooler clarified the proverb in two important aspects: the first, the common and the spread, and the second is a case-by-case analogy. In the case of the first, it is the incident in which the saying is said, while the second is the bat. The radiator allowed the proverbs to be permissible for poetry, saying: ¹"Proverbs are permissible in poetry because of the wide use of it."

Ibn Abd Rabbo al-Andalusi introduced him to him: "For proverbs, which are the words and the essence of the word, and the sweetness of meanings, which were chosen by the Arabs, presented by the ajam, and uttered all the time and on every tongue. She kept the poetry, and more honorable than the rhetoric, nothing pleased her path, nor her general uncle, until it was said: "I walk like"²

Al-Farabi defines him by saying: "The proverb is what the public and private are satisfied with in its word and meaning until they humiliate it among themselves and die in good and bad, and they turned around the refrainer from the durr and brought him to the extreme demands and released him from the anguish and anguish and anguish, which is the most wise because people do not meet incomplete, under-quality or unaddressed in reaching the range in breath."³

Marzouki introduced him by saying: "The saying is a sentence of brief origin or self-dispatch, which is characterized by acceptance and is famous for trading, and it refers to everything that is true in its intention without change, which it follows in its word and what it apparently directs to its likenesses, so it strikes, even if it is ignorant of its reasons that came out of it, and it is permissible to delete it and to discuss the necessities of poetry in it, which is not permissible in other words⁴."

We note that the definition of Al-Farabi and Marzouki is that the proverb strikes in any situation that is similar to the original position in which it was said in order to resemble them, and strikes even if its origin is ignorant. Al-Maydani is known for the ⁵proverb: "The proverb became an authorized name for this one who strikes and then sees⁶d to his origin, which has a characteristic;

Abu Hayyan knew him by saying: "The saying is that it is strange in some ways"⁷ and that the purpose of setting the example for him is to "liken the invisible to the obvious, and the absent witness will make sure that he is identified and the sense becomes identical to the mind."⁸

He knew the proverbs of Al-Tachshandi: "These are brief words, which are mentioned to indicate happy kidney matters."⁹

(1) Brief: Mohammed bin Yazid bin Abdul Akbar The drunk Al-Azdi, Abu Abbas, known as the radiator . (T285)e), Check: Mohammed Abdul Khaliq is great, the world of books. Beirut 4/ 261.

(2) Unique contract: Abu Omar, Shihab al-Din Ahmed bin Mohammed bin Abd Rabbo, son of Habib Ibn Hadir bin Salem, known as Ibn Abd Rabbo al-Andalusi. (T328)e), Scientific Book House - Beirut, 1404 .1/طE, 3/3.

(3) Al-Azhar in linguistics and its types: Abdul Rahman bin Abi Bakr: جلال Al , Din Al , Suyuti. (T911)e), Investigation: Fouad Ali Mansour, Scientific Book House , Beirut, i/1, 1418 Ah 1998, 1/ 375.

(4) Same source.

(5) Proverbs complex: 1/6.

(6) Scout for Zamakhshri: 1/191.

(7) Ocean Sea: Abu Hayyan,1/122.

(8) Same source.

(9) Sobh al-Aashi in the construction industry: Ahmed bin Ali bin Ahmed al-Fazari al-Qaqshandi and then Al-Qahiri. (T821)e), Scientific Books House, Beirut, 1/347.

First: "Wages from Sodom": (1 The significance of this saying is the gross injustice to which people are subjected, injustice is the most hated thing that the Almighty abhors, 2and tortures its owner in the here afterlife.

This saying was mentioned in the Shihab during his interpretation of the saying: "And they came to the village that rained bad rain, they did not see it, but they did not want a starch"³, he said, "Saying: (I mean Sodom) i.e. what is meant by the village Sodom, which is the city of People to Peace be upon him, which is in the neglected Sein and D, and it was said that he was wrong and corrected by Al-Azhari, and he said that it is important to rely on what Al-Azhari said, which is the name of its judge in the first place. ⁴ This example was therefore mentioned elsewhere by Shahab, who said: "Wages from the Judge of Sodom."⁵

He notes that the name of the judge is mentioned in this saying, and perhaps he considered that the closest phrase explains the kind of torment, especially the type of rain, which is the rain of agony that is mentioned in Surat al-A'a'ayyam, is to mention his name explicitly.

"Sodom is an advanced and unjust king, and he had a judge who was more unfair than him, and they said: Wages from Sodom. At times they said: Wages from judge Sodom⁶."

Injustice is the opposite of justice. The people of Jara and Jura, i.e., darkness. (7)

As for Sodom, Zubeidi said in his rooting: "Sodom or Sodom: "Sodom by opening the Sin is the village of The People of Loth(as) (Peace be upon him)⁸," sodom is the village that used to work as a baker, including the story of lot people, the biggest obscenity known in history, and men came lust without women. You guys come lust without women, you're extravagant people. (9) ¹⁰ The Sadoum comes in the sense of remorse and sadness as well. Fear God and obey¹¹.

(1) Shihab's footnote called The Judge's Care and The Adequacy of Radhi: Judge Shihab al-Din Ahmed Bin Mohammed bin Omar al-Khafaji, (T1069e), On the interpretation of the Oval Imam Abi Saeed Nasser al-DinBadallah bin Omar bin Mohammed(T691H), He was arrested and his verses and speeches were released by Sheikh Abdul Razzaq al-Mahdi, 1417, 1/ﻻ Ah-1997, Scientific Book House Beirut, Lebanon, 7/135.

(2) Seen: The fruits of hearts in the additive and attributed: Abdul Malik bin Mohammed bin Ismail Abu Mansour al-Foxes. (T429e), Dar al-Ma'ariq - Cairo 1/83, seen: The Complex of Proverbs: Abu Fadl Ahmed bin Mohammed Al-Field Al-Nisaburi, (T518H), Investigation: Mohammed Mohieddin Abdel Hamid, Dar al-Maraq - Beirut, p. 190, and the mass of examples: Sheikh Al-Adib Abu Hilal al-Askari, Dar al-Fikr- Beirut, 1408 Ah-1988, 1/333.

(3) Surat al-Furqan: Verse: 40.

(4) Shihab's footnote on the oval interpretation: 7/135.

(5) Same source, 4/186.

(6) The crown of the bride is one of the jewels of the dictionary: Mohammed bin Mohammed bin Abdul Razzaq Al-Husseini, Abu al-Fayed, alias Morteza, Zubeidi, (t1205H), investigation: a group of investigators, Dar Guidance, 32/360, article: (S.D.M.).

(7) Eye Dictionary: 6/174, article(For Jim and R).

(8) Bride's Crown for Zubaidi, 16/22, Seen: Language Refinement: Mohammed bin Ahmed bin Al-Azhari The heroin, Abu Mansour, (T370H), Investigation: Mohammed Awad Mareeb, Arab Heritage Revival House, Beirut, i/1,2001, 2/374, And the tongue of the Arabs toIbn Perspective, 12/15, Article: (SDM).

(9) Surat al-A'ayyat: Verse: 81.

(10) Arbitrator and The Great Ocean: Abu al-Hassan Ali bin Ismail bin Sayeda al-Mursi, (T458H) . Investigation: Abdelhamid Hindawi, Scientific Book House - Beirut, i/1, 1421 Ah 2000: 8/ 461.

(11) Sura al-Poets: Verse: 163.

After looking at several interpretations, I found ¹ out ² that Quraysh had passed through The Levant in the village of Sodom, where God rained stones and did not preach what they saw in it, the effects of God's torment. "There are those who convey opinions and are likely to have an opinion on the other. Al-Azhari said: This is the right thing for me, al-Tabari said: "He is a king of the greek remnants of Ghashom who was in the city of Sarmin from the land of Constantine, and this is what the dictionary owner adopted, and he carried him on the boiling of the essential. Al-Foxes said: "Sodom is one of the advanced kings who are unfair (agency) and a judge who is more unfair than him. ³The shahab believes that it is possible to be in the first place before Arabization.

Secondly, ⁴"The ostrich was told to fly and she said, "I am a camel, and she was told to carry me, and she said, "I am a bird."

⁵ In the proverbs complex, he mentioned the significance of this saying: "It is multiplied to those who do not have good or evil." And they say to the one who returns disappointed came like an ostrich, because the Arabs say that the ostrich went to ask for two centuries, and they cut off her ears and came without ears."^{6 7}. In his entourage, Al-Shihab quoted this example in the interpretation of the "El" by breaking the whisper, where al-Shihab stated that the word "el" contains many words and that this example was mentioned when commenting on the martyrdom of Al-Casablanca in Hassan's house (May God bless him):⁸

For your age, you have⁹ from Quraysh like the saqb¹⁰ from the ostrich¹¹.

The house is a satire on the head of disbelief who stood by enemies of the Islamic da'wa, including Abu Sufyan, i.e., that your kinship, Abu Sufyan, in Quraysh, lied like a relative of the prophet, who is the son of the camel, and there is no kinship between the children of camels and ostrich children. If you come back from Quraysh with what is in

(1) Surat al-Furqan: Part of verse: 40.

(2) Seen: Jama al-Bayan in the interpretation of the Qur'an: Muhammad bin Greer bin Yazid bin Kabir bin Ghaleb Al-Ameli, Abu Jaafar Al-Tabari. (T310)e, Ahmed MhamDr. Shaker, Al-Resala Foundation, i/1, 1420H - 2000M, 12/105, Seen: Interpretation of the Holy Quran: Muhammad al-Montaser by Allah bin Mohammed Al-Zamzmi Al-Kettani Idrissi Al-Hasani (t: 1419 Ah), book source: audio lessons unloaded by the Website of the Islamic Network, 2/123.

(3) The crown of the bride is one of the jewels of the dictionary: Mohammed bin Mohammed bin Abdul Razzaq al-Husseini, Abu al-Fayed, aka Morteza, Zubeidi (t: 1205 Ah), Investigation: A group of investigators, Dar al-Hidaya, C32/360, and the expression of the Holy Quran and its statement: Mohieddin bin Ahmed Mustafa Darwish. (T1403H)University Affairs Guidance House. Homs- Syria, (Dar al-Yamamah- Damascus- BirAnd, (Dar Ibn Kabir - Damascus - Beirut)I/4, 1415H, 2/208.

(4) Seen: Proverbs Complex: 2/290, Seen: The Book of Animals: Amr bin Bahr bin Mahboub al-Kanani with loyalty, LatehiAbu Osman, famous for his protruding, T. 255 H), Scientific Book House - Beirut, I2, 1424 Ah, 4/417.

(5) Proverbs complex for the Field, 2/290.

(6) Dictionary of Language Refinement: Mohammed bin Ahmed bin Al-Azhari The heroin, Abu Mansour, (T370H), Investigation: Mohammed Awad Mareeb, Arab Heritage Revival House, Beirut, i/1. 2001M, Door: (Eye and Neon), 3/ 12.

(7) Surat al-Touba: Verse: 8.

(8) Hassan Bin Diwan constantHassan bin Thabet bin Al-Munther al- KhazReggie Al Ansari is a veteran poet.The Poetry Diwan, Investigation: Sayyid Hanafi Hassanein, Review by Hassan Kamel Al-Sirfi, Egyptian General Book Authority, Egypt, 1974, 1/226, and the explanation of Hassan bin Thabet Al Ansari's Diwan: Abdul Rahman Al, Barqouki, 1998,Grand Commercial Library, Egypt, p. 407.

(9) The L: The uterus. Shams al-Uloom and the Medicine of The Words of the Arabs from Kalom: Nashwan Bin Saeed Donkey Right. (T573)e), achievement .husein Bin Abdullah Al, OmariandMahshar Bin Ali Al, Aryani. , Yusuf Mohamed Abd God Contemporary Thought House. (Beirut - Lebanon)The house of thought. (Damascus- Syria) i/1, 1420E- 1999M 4/ 2716.

(10) And the sysa y: : A child of elegance is born an hour. Same source.

(11) Al-Raal: Ostrich boy, female WomanAnd the combination is presidential. And two presidencies. Al, Saahah : 4/ 1703, door (R.A.L.).

you, as some people consider ostrich camels, as it was said in the saying that ostrich Tairi was told, "I am a camel, and she was told to carry me, and she said, "I am a bird, so it is added to camels in non-Arabic language, and the camel is born of elegance, and the son of ostrich son of ostrich¹." "(Al) by breaking the whisper and may open to statements, including what al-Casablanca said, may God rest his soul, and pointed out that some of them are likely to be metaphorical, and all of this is transmitted from the imams of the language, and the interpreters, because the discussion in it is not the practice of the collectors."²

"The Covenant, as Abu Obeida stated in the words of Allah Almighty: "They do not live in a believer except in a faith."³ In the bride's crown, the family or clan's allowance is mentioned: "But the god: ⁴everything that has sanctity and right, such as kinship, mercy, neighbourhood and covenant". Hebron mentioned in his book "Al Ain": ⁵"The Ostrich Chick" in the tongue of the Arabs: "The ⁶son of ostriches, and some of them singled out him for the first time." . From this it turns out that the reason for the martyrdom of Shihab likewise wanted to show us the lack of kinship between the son of the camel and the son of ostriches. The conclusion of the shahab's beating of the saying is that he wants the infidels to be completely different from the believers, and he does not combine an ostrich son with the son of the camel, although the ostrich is a desert bird adapted to live under the conditions of the desert and his body is a mixture between camel and bird and possesses the qualities of birds feathers, wings, sin and beak, but he does not match birds in flying and flying, and has the qualities of camels length neck and dwarf that in his nose, while camels do not match In childbirth, therefore, the ancient Arabs called it the Camel Bird. While we believe that the work of the infidel is not controlled by a law or a divine reference, but rather his work is in accordance with his whims, interests and desires, and this is what al-Tabari explained to his saying: "They do not live in a believer except in a faith,"⁷ as if he were saying: "They do not like Allah Almighty,"⁸ even if we look closely at the verse that follows: If they repent, pray and come to zakat, your brothers are in religion and we separate the verses of the people who work. ⁹ "If they repent from shirk, pray and come zakat, it means: recognize them, your brothers are in religion, i.e., they are believers like you." ⁽¹⁰⁾ Therefore, Al-Shihab quoted this example and wanted to clarify the difference between ostriches and camels, such as the difference between the infidel and the believer, because they have no covenant between them and no kinship.

Thirdly, ¹¹"Scrooge is to blame wherever they are."

(1) Shihab's footnote on the oval interpretation: 4/258.

(2) The same source.

(3) Language Crowd: Abu Bakr Mohammed bin Al-Hassan bin Dred Azadi, (T321)Investigation: Symbolic Munir Baalbeki, Dar al-Alam For Millions. Beirut, i/1, 1987, 1/58, Seen: Al-Saah: 4/1626.

(4) Bride's Crown Dictionary for Zubeidi, 28/19.

(5) Eye Dictionary for Khalil: The door of the thy trio of R, 8/273, Seen: Ocean Dictionary: Separation R,c1/ 1296. And the crown of the bride.: Door (R.A.L.) , 29/24.

(6) Dictionary of the Tongue of the Arabs for Ibn Mansaer: 11/261.

(7) Surat al-Touba: Verse: 10.

(8) Al-Bayan Mosque in The Interpretation of the Qur'an: Abu Jaafar Mohammed bin Greer bin Yazid bin Kabir Ben Ghaleb Al , Amlil Dsi(T310H)Investigation: Ahmed Mohammed Shaker, Al-Resala Foundation, i/1, 1420 H - 2000 AD. 2/ 392.

(9) Surat al-Touba: Verse: 11.

(10) Sea of Science named: (Explanation) Al-Samarkandi: Abu Al-Laith Nasr bin Mohammed bin Ahmed bin Ibrahim al-Samarkandi, (T373H), Investigation: D. commendable Hammer Dar al-Fikr, Beirut. 2/ 41.

(11) Proverbs complex for the Field: 1/188, and the mass of proverbs of the military: 1/338, Surveyor In the likes of Arabs: Abu Al-Qasim Jarallah Mahmoud bin Omar Al-Zamakhshari, (T538H), Scientific Book House, 1987, Beirut, 1/56. This example is part of

This example is cut from a poem by Zuhair ibn Abi Salma, in which he praised the Pyramid of Ben Sinan: "Scrooge is blamed wherever he is, but the horse is raised by a pyramid".¹

Stinginess is a characteristic that is considered in the custom of Arab and Islamic society of the most despicable qualities, and the cheap people of the ready and rich were more exposed to satire, and generous giving the destination of the praises and the tribe prides itself as the home of generosity and generosity, and the refuge of the needy, and stinginess shame on the tribe, the cheap is blamed, and the horse despite its narrow condition glorified. "Because it is necessary for goodness to be the duty without hardship, giving, and he was the one who took his debt as a horse, because he performed the duty without hardship, but Zuhair said what he said, because stinginess is a characteristic of inferiority. He said: And whoever prevents what is not harmed by his efforts, and does not benefit him from preventing him, which is called wise, he is stingy because the prohibition does not fall on this character, except for a intensity in the soul"², and the story of this saying: this example followed by the mention of the existence of the pyramid of Ibn Sinan bin Haritha al-Marri, in which Zuhair bin Abi Salma praised him, He said that Zuhaira had travelled one day from Medina to the land of Ghaffan and descended into the house of The Pyramid of Ibn Sinan, and he was honored by a pyramid of generosity that he had never seen before in his life and remained at seven days with her nights, and when he wanted to leave, a pyramid gave him a horse, a camel, a clothes and money, with the insistence of a pyramid that he had taken, he took it, left for his house and wrote in the pyramid of this poem. She ³ ⁴said: "He gave him a sheep, and a camel (twee) and clothes that were worn out, and he did not die, and he said, "But what Zuhair gave you is not worn out by time, and the times are not fulfilled." What gave The Pyramid of Zuhaira has been forgotten, he said: But what Zuhair gave you is unforgettable ⁵." In the book of Moncef for the robber and the stolen, he said: "He wanted to be expelled by pyramid, and this is a digression that brings him out of the slander to praise."⁶ ⁷

"I caught the thing, stuck to it, and grabbed it. The catch: whatever food or drink catches the breath. (8). A sign of his master's son, who says, "Scrooge⁹: mean."

As for the reprimand, Zubeidi said, "Blame¹⁰: people blame him¹¹." The blame may be on the abundance of giving and extravagance, as Abu Hilal al-Askari said: "The blame is to

Zuhair ibn Abi Salameh's poem when he left Medina for The Land of Ghaffan and said it against The Pyramid of Ben Sinan when he came down in Home The proverbial complex of the field (former source).

(1) Diwan Zuhair bin Abi Salma: Investigation and Explanation: Karam Gardener Beirut Library of Sader, 1953,p. 129, Pyramid: The Pyramid of Ibn Sinan bin Abi Haritha al-Marri, from Bani Ouf bin Saad bin Dinar.

(2) Al , Bayan Complex for Sheikh Al , Tabrassi: 5/92.

(3) You go: you get tired and you're humoring. Consider: Dictionary Mediator: Ibrahim Mustafa / Ahmed Zayat / Hamed Abdul Qadir / Mohammed Joiner Achieving the Arabic language complex, 2/ 929.

(4) You get lost: you perish and you go. Consider: Bride's Crown Dictionary: door. (T,J,H) , 36/ 359.

(5) Proverbs complex for the Field: 1/ 188.

(6) Moncef for the Robber and The Stolen: Hassan Bin Ali Al-Dabbi Al-Tanisi Abu Muhammad known as Ibn Waya, (T393H). Achieved and presented to him: Omar Khalifa Bin Idris Qat Younis University, Benghazi, i/1. 1994, p. 182.

(7) Al , Ain Al , Khalil: Door (XJB). 4/ 272 .

(8) The same source, Bab (asS.M.). 5/ 318.

(9) Bride's Crown Dictionary For Zubidi, Door (L,W.M.), 33/ 446.

(10) Bride's Crown Dictionary for Zubeidi, Door (L,W.M.): 33/ 446.

(11) Dictionary of Differences Linguistic: Abu Hilal Al -Hassan bin Abdullah bin Sahl bin Saeed bin Yahya bin Mehran al-Askari (T495H). Investigation: Sheikh Beitallah Al-Bayat, Islamic Publishing Foundation in Qom, i/1. 1412 Ah, the difference between blame and slander, 1/471.

alert the perpetrator to the site of damage in an act and to hybridize his way in it, and the blame may be on the good act as blame for generosity." Do not be too extravagant and giving, and you shall be blamed as he says: "And do not simplify it by all the simpleness, so you will sit in a comma, and be in the middle of it."

(Al-Jawad) gives without question towards the seriousness of heaven, which is the capacity and abundance of giving, which is a characteristic of Allah almighty, which is described as full quality.

"It was said: The horse is the one who gives no maintenance issue to the questioner. He said:

What good is it if you ask him, but who gives without a question¹?

Al-Karmani said: ²"Giving what should be given to those who should." And honor the man, if he brings the children of Karam. And he was kindly taken. and the generosity of the clouds: he came with the cloud. And a land honored to the plant, if it was good for plants. And generosity in creation is said to forgive the guilt of the sinner. Abdullah bin Musallam ibn Qutaiba said: The Holy One: The Forgiveness. And Allah Almighty is the generous one who forgives the sins of his faithful servants." ³Zubaidi said: ""Generosity, driven against blame."" Generosity is said only in the great beauties, such as spending money in the processing of invaders, carrying a porter with the blood of a people, and it is said: generosity: benefiting what should not be for a purpose, whoever gives money to bring benefit or pay harm, or salvation from a dishonor, not a cream."⁴

This proverb was mentioned in the Shihab during his interpretation of his saying: "Do not make your hand squire into your neck and do not simplify it with all the rugs, so you sit in a broken spiral."⁵ In his footnote, Al-Shihab quoted this example in his interpretation of the Oval Office: "They represent the prevention of scarcity and wasteful wasteful waste. It means that they are metaphors of the semi-first act of scarcity in preventing him from his hand, so that he cannot extend it and in the second he is almost extravagant by extending the hand so that it does not preserve anything while it is visible, And saying it is a matter of economy instead of ending it instead of inclusion..... He said: What is generosity, i.e. goodness, because there is no competence for generosity by financial efforts... He said: (with extravagance and mismanagement) it was said: the first is to consider the distribution What is to blame is that he says: "Do not make your hand slob to your neck", as it has been said: Scrooge is blamed wherever they are⁶."

He notes that Shihab, unlike Al-Casablanca in the interpretation, is likely to say the word "AandLi", as he said about the meaning of extravagance at the Oval Office with bad measure, but the Shahab says the first to consider wastefulness in poor distribution, as well as his statement about generosity and goodness, shihabism is likely to be good on generosity because he made money with the economy of "Allah Almighty jawad because

(1) Diwan ibn Abd Rabbo al-Andalusi: Ahmed bin Mohammed bin Abed Rabbo ibn Habib Ibn Hadir bin Salem Abu Omar. (T328H)Investigation: Mohammed Radwan Al-Daya, Al-Resala Foundation, 1979, 1/224. He is the imam, the author of the unique contract of the people of Cordoba, and he has poetry. A lot From what he called, (StatisticsAnd it's in sermons and asceticism. He contradicted all that he said in his youth of yarn and nussib, a poet of orphan, who opened the foxes translation by saying: "One of the advantages of Andalusia is a flag, a land, literature and nobility, and his poetry at the end of the butchery and sweetness, and on it the elegance of eloquence andTlawah)Then he listed a team of his hair, which included more. Of a hundred pieces.

(2) Dictionary TThe bride's come to The Zubaidi, the door (CAnd, D.). 7/ 527.

(3) Dictionary of language dictionary: Ahmed bin Fares bin Zakaria Al-Qazwini Al-Razi, Abu Al-Hussein, (T395H), Investigation: Abdessalam Haroun, House of Thought, 1399 Ah-1979: 5/172.

(4) Alzbadi crown dictionary: Door (asR.M.), 33/ 335.

348 The Prisoners of War: Verse: 29.

(6) Shihab's footnote on the oval interpretation: 6/45.

of his many gifts for what is required by the protectors")¹. When we say (the sky is serious), it is rain, and if the extravagance in the rain is not good, it is indignation and punishment, so the goodness is better when the shihab is generous, and this meaning gave him the chest of the house that was martyred by the Shihab and preferred the status of goodness over generosity.

Fourth: "Summer I lost milk."²

This example is asked for when it is tightened and in a different time, and the story of this saying: "I lost by breaking the t letter to a woman and the proverbs do not change and Amr bin Adas al-Tamimi under him Dakhshus is a daughter of a bastard, and he was old but funded so I asked him to divorce her and amir bin Temple married her, and he was a young man who was destitute and his livestock passed her in the winter one day, and she was desolate from the zad and she said to her servant: When he came to him, he said to him, "Summer, I lost milk."³

"Milk: milk pours on it and then drinks, and it is said: it is broth poured on the milk."⁴ Abu Bakr said in his book *The Clear meaning of people's words*: "I asked for something in a time that was not in its time."⁵

"Ibn al-Skeit said ⁶: "Like them: summer, I lost milk if the masculine, feminine, or both of them were destroyed, because the proverb was broken by the woman. The saying was the same for the original." "(Lost) The thing was lost, a village was lost and lost by opening, i.e. perished"⁷). She tried to make up for it, so she sent her ex-sheikh asking him for milk. He said: "In the summer, I lost milk"⁸). This meaning was mentioned by Dr. Ahmed Mukhtar Omar, who said: Meaning: ""Like it is said to those who try to make up for something after they are lost""⁹". In his entourage, the Shihab quoted this saying as an explanation for his saying: "Those who disbelieve call for the abhorrence of God greater than yourselves, calling for faith and disbelieving."¹⁰ "It is their disbelief at the time of the call that the cause occurred and he is their own abhorrence until they have seen what happened to them because of him, and not to download the reason for the abhorrence of the abhorrence until he attributes what is attributed to him after forgetting the metaphor, it is not permissible to do the abhorrence and its cause, but in the situational ratio, as the circumstances of the cause have made the circumstance of the reason to imagine that it occurred in it, and it needs to be likened to falling into falling into a fall or is a representative metaphor. This¹¹ is an explanation for what Al-Casablanca said: "Allah said: ""Those who disbelieve call for¹² the Day of Resurrection,

(1) Linguistic differences of the military: The difference between goodness and generosity, 1/173.

(2) Shihab's footnote on the oval interpretation: 8/243, Proverbs complex for the Field: 2/ 68, And the crowd of proverbs: 1/ 576, Consider: Surveyor Like Arabs: 1/329.

(3) Shihab's footnote on the oval interpretation: 8/243, Proverbs Complex: 2/68.

(4) Al Ain Dictionary of Hebron: 1/191.

(5) Zaher in the meanings of people's words: Mohammed bin Qasim bin Mohammed bin Bashar, Abu Bakr al-Anbari, (T328H). Achievement: D.i'm going to Saleh Al-Daman, Mission Foundation- Beirut, i/1, 1412H - 1992, 2/223.

(6) Language Refinement Dictionary for Azhari: Bab (Al Ain) And the opposite., 3/ 47. Al, Saahah: Door (lost): 3/1252, The Arbitrator and the Great Ocean: Ben Sidah: 2/218, And the tongue of the Arabs is for the son of perspective: 1/ 18.

(7) dictionary Alsaah is the crown of the language and the truths of Arabic: Bab (lost). 3/ 1252.

(8) Proverbs complex for the field: 2/68.

(9) Dictionary of Linguistic Correctness Guide to The Arab Intellectual: Dr. Ahmed Mokhtar Omar with the help of a team work The world of books, Cairo i/1. 1/ 149.

(10) Sura Ghafer: Verse: 10.

(11) Shihab's footnote on the oval interpretation: 8/243.

(12) Sura Ghafer: Verse: 10.

and they are ¹ told that god is greater than yourselves." ² A circumstance for an act indicated by the first abhorrence, which he has neither told about him nor the second, because they abhor themselves on the Day of Resurrection when they saw the punishment for their malicious actions only to be asked to say: ³"Summer has lost milk." The reason for the reason for the reason for the work and the Shihab was the reason for disbelief at the time of the call, so God abhors them because he offered them faith in this world and B and to accept this abhorrence is greater than they abhorred themselves when they saw the torment on the Day of Resurrection⁴. This is the reason why they hated themselves on the Day of Resurrection because they saw what happened to them, ""it is permissible"⁵). The meaning of God's abhorrence against them, which is a metaphor sent to the treatment of the effects of hatred from contempt and punishment and uses milk: milk pours the deeds on him and then drinks, and it is said: It is broth poured on the milk.

when we watered it, the bag filled her sarcasm and i refuse to run her back
It was intended to reprimand and incriminate.

Fifth: "Happy who preaches to others."⁶

This example is a form of advice and consideration, as stated in the proverbial complex of the Fieldi, where he said ⁷ : "The ⁸grandfather who considers what happened to other footballs avoids falling into his ideals."

The evidence is guidance and guidance: "Preaching: sermons: sermons. The man preached a sermon and a sermon: preach ⁹ : accept the sermon¹⁰.

The story of the saying ¹¹ : "It was said that the first to say this was Marthad bin Saad, one of the delegations who returned to Mecca to seek their help, and when he saw what was in the cloud that was lifted to them in the sea from the torment, he was the safest and mute of his companions, and then he accepted them, and he said, "Your money is confused as if you are drunk, if the happy one preaches to others and who does not consider himself to be the son of others." The Shahab quoted this saying for his interpretation: {Those who took their religion for fun and play and were seduced by life today forget them as they forgot to meet their day and they were not in our verses to be unjust}¹²). He said: "(We

(1) Shihab's footnote on the oval interpretation, 8/ 243.

(2) Shihab's footnote on the oval interpretation, 8/ 243.

(3) Download lights and secrets of interpretation (Interpretation of Casablanca): Nasser al-Din Abu Saeed Abdullah bin Omar bin Mohammed Al-Shirazi Oval (T685H), Investigation: Mohammed Abdul Rahman Al , MarashliArab Heritage Revival House - Beirut, i/1, 1418H. 8/242-243.

(4) Looks: Guidance to reach the end in the science of the meanings of the Qur'an And his interpretation, And its provisions, Among the arts of his sciences: Abu Mohammed Makki bin Abi Talib Hamoush bin Mohammed bin Mukhtar al-Qaisi al-Kirwani and then Al-Andalusi al-Qartabi al-Maliki, (T437H)Achieving a collection of university letters at the Faculty of Graduate Studies and Scientific Research - University of Sharjah, Under the supervision of A.D.: Witness Al , Bushikhi , Book and Sunnah Research Group - Faculty of Sharia and Islamic Studies - JamSharjah, I/1, 1429 Ah - 2008, 10/ 6406.

(5) Seen: Shihab's Footnote on The Oval Interpretation: 8/ 243.

(6) Proverbs complex for the field: 1/343, andThe crowd of proverbs of Abu Hilal al-Askari: 1C/508, And the Book of Proverbs in the Prophet's Hadith: Abu Muhammad Abdullah bin Mohammed bin Jaafar Bin Hayyan Sheikh Al-Asbahani, Investigation: Dr. Abdul Ali Abdul Hamid Hamid Salafi House - Bombay India, i/2, 1987, 1/295.

(7) Proverbs complex for the Field: 1/ 343.

(8) Eye Dictionary for Khalil: substance (P, Q, D), 1/ 322.

(9) Eye Dictionary for Khalil: Article (andξ, D): 1/228.

(10) Bride's crown for Zubaidi: substance (andξ, z). 20/ 289 .

(11) Proverbs complex for the field: 1/343.

(12) Surat al-A'yyat: Verse: 51.

do with them the act of the people) means that it is an act, so he likened his treatment to those who are not counted and he turns to him, He forgets that forgetting is not permissible for Allah and forgetting is used in the sense of leaving a lot in the tongue of the Arabs and it is true here also to be an investigative metaphor or a metaphor sent, as well as forgetting them to meet God as well, because they were not the memory of God until they forgot him, so it is like not notifying them to meet God and do their mind and their lack of care about the situation of those who knew something and then forgot it and not enough to liken it but to explain, The stories are in the sermons because "the happy one who preaches to others."¹ That is, to preach to those who want to prevent what has happened to the applicants, so that the disbelievers may be warned by God about what happened to them from the nations that were stronger than them and the greatest traces of the promise and the fruits of which the infidels considered and preached to others, those who took their religion, Islam is invalid, and they have taken another religion and have been seduced by the world's life, and we contribute to the hereafter, i.e. leaving them and mentioning the refinement of the language: "I hated him and left him"², and their neglect of torment is hungry and thirsty as they have left, faith, because the status of oblivion is not permissible for Allah Almighty, as the Shihab mentioned, it was a metaphor for acting in the sense that his treatment of all those who are not counted and turned to him is likened^{3 4} to the bride's crown: "Forgotten: Neglected."⁵ They were not remembered to meet this day until they forgot it, but they were denied neglected to him, because when they were disturbed by the verses of Allah Almighty, they neglected them and did not give her any attention today, but today they forget in the form of reciprocity any neglect and leave you not to be blamed. I may accept, rejoice and rejoice, but that cloud was not rain, but torment from it. Therefore, Al-Shihab cited the same thing in order for the image of the children of Adam to take the lesson and preaching from the stories and news of the previous nations because he who takes advice and preaching has survived the torment of Allah Almighty (Said is one of the preachers of others).

Sixth: "You dare to rage."⁶

He is one of the good morals . Mercy is wrong and compassion for him⁷, and softness, and forgiveness all indicate the dream.^{8(9} . In this verse there is ¹⁰ a great benefit: people gather kindly and softly and do not meet on hardship and violence. "Which is that the heart burns from the intensity of rage"¹¹). And its evidence (such as the thirst of rage) is that it is driven by anger and the possibility of patience.¹². i.e., if it provokes anger against them like they are, such as what is said in the hadith about Ibn Abbas (May God bless him) the Messenger of God(peace be upon him) said: (..... And there is no dose that I like from

(1) Shihab's footnote on the oval interpretation: 4/289.

(2) Language Refinement Dictionary for Azhari: Door (QJ): 48 /13.

(3) Seen: Al Bayan Mosque for Al-Tabari: 12/475, seen: The Footnote of the Shihab on the Oval Interpretation: 4/289.

(4) Surat al-A'ayyam: Part of Verse: 51.

(5) Bride's Crown Dictionary for Zubaidi: 3/490.

(6) Proverbs complex for the Field: 1/147.

(7) The same source.

(8) Surat al-Omran: Part of the verse: 159

(9) Eye dictionary for hebron, substance (C R, P): 1/225.

(10) The same source.

(11) Eye Dictionary for Khalil: Article (G T, and). 4/444.

(12) Seen: Sailor of Lights for the Council Sign, Foundation Meet Islamic Book House, i/2, 2008, 70/270.

a dose of rage that a slave has organized, which is organized by a servant of God, except that God filled his hollow with faith^{1, 2} You dare to rage. And it's a little water." ³

The reason for the martyrdom of shihab in this proverb is the reading of (Fajn) by annexing the N as a misdemeanour that is misdemeanours as a sitting⁴, a language that measures an anomalous reading read by (Aqili meteors⁵).

In both languages, the potions were contained in the strange work : I ⁶ dared and swallowed the water. ^{And}⁷ the significance of (doses) of little water" and in the measures of language: (doses) of the gym, the back and the eye indicates the lack of drinking thing.⁸

Seventh: "It is easier than the pilgrims to look after them."⁹

Hebron said: "And the bliss: everything that has come to you without hardship, no hated liability, and the necessary action: Hana, and another language: he congratulates you, without whispering. It may be indicative of ¹⁰giving, giving, giving and gratitude, as stated in the refinement of the language, "but it is called a blissful one, i.e. to count and suffice, beating those who are known for charity, and it is said to him: pay your habit and do not cut it".¹¹ And so does walking on the ground there. And the easy thing: a source of bliss on him, i.e. lightening the thing. And God insulted him, that is, easy and soft. And something easy, on Fial, i.e. easy and easy."¹²

And indifference: a fertile valley of the valleys of Yemen. The name of a valley is spiced. And a carelessness: a place. In the proverb, it is easier than the pilgrims, and Abdul Malik was his guardian, and when he came to her, he despised her and did not enter it. And carelessness: the name of a particular country, including the walking proverb: it did not solve the boast to deprive the guests, a terrible fertile country, a country in fertile Yemen¹³." We note that what most dictionaries have said about the

(1) Imam Ahmed bin Hanbal: Abu Abdullah Ahmed bin Mohammed bin Hanbal bin Hilal bin Assad al-Shaibani (t. 241 Ah) , Shoaib's investigation The Arnaout- Adel Murshid and others, dr. supervision Abdullah bin Abdul Mohsen al-Turki, Al-Resala I/1 Foundation, 1421 Ah -2001, Talk number: 3015.

(2) Surat al-Anfal: Verse: 61.

(3) Shihab's footnote on the oval interpretation: 4/499.

(4) Al-Ashhab al-Aqili: He is poor bin Abdul Aziz bin Dawood bin Ibrahim Abu Amr al-Masri, known as the best friend of Imam Malik, who narrated the reading in a hearing about Nafi ibn Abi Naeem, and read (Timneh) by breaking the T, which is the language of Bakr and Tamim, and in the letter Ibn Massoud (what you have in our name), looks: what is calculated in showing the faces of gay readings and clarifications about them: Abu al-Fath Osman bin Jinni al-Mosuli, (T392H), Ministry of Endowments - Supreme Council for Islamic Affairs, 1420 Ah-1999, 1/101, The revelation and statement of the interpretation of the Qur'an (known as the Al-Foxy interpretation): Ahmed bin Mohammed bin Ibrahim al-Foxi, Abu Ishaq, (T427H), Investigation: Imam Abi Mohammed bin Ashour, Review and Audit: Professor Nazir Al-Saadi, Arab Heritage Revival House, Beirut, i/1, 1422 Ah-2002 AD, 3/95, and looks: the end of the reading layers: Shamsuddin Abu al-Khair, son of al-Jaziri Muhammad bin Mohammed bin Yusuf, (T883H) Ibn Taymiyyah Library, first published in 1351 Ah, 2/296.

(5) Shihab's footnote on the oval interpretation: 4/499.

(6) Al-Ghraib: Abu Obeid al-Qasim bin Salam bin Abd God al-Harwi al-Baghdadi, (T)224H) Investigation: Adnan Safwan Daoudi, Magazine of the Islamic University of Medina, 2/467, article of action from the restaurant of the people and its source.

(7) Eye Dictionary for Khalil: substance (Going to J.N.). 3/ 84 .

(8) Dictionary of the Language Dictionary Ibn Fares, Article (Cliff): 1/444.

(9) Proverbs complex for the field: 2/408, And the mass of proverbs: 2/353.

(10) Al Ain Dictionary of Hebron: 4/94.

(11) Language refinement dictionary Al , Azhari: 6/ 228.

(12) The Dictionary of The Truth, the crown of language, and the Arabic deserts of al-Jawhari: 6/2218.

(13) Dictionary of the Tongue of the Arabs for Ben Mansaer: Substance (T)It's). 2/ 213.

significance of ¹"tabala" is hostility, hatred, love and faeces, i.e. spices, but there is a conventional meaning that it is meant to be the name of a particular place. The Grand Mosque said: Where do we have food? Allah lowered the verse to show them that God is easy for him to sing them", "Easier than the pilgrims to care about"², so the rain fell on them, and their goodness increased³. In addition, the Shihab cited the same thing because the people of Yemen provided shelter to the people of Mecca when they finished the infidels from entering Mecca. The people of Jeddah and Sana'a, and Gersh from Yemen, cooked food to Mecca on the backs of camels and bears, and God gave them the awe they were not afraid of⁴, and the carelessness of a fertile country in Yemen.

"The Finale"

Thank God, with his grace, the good deeds, prayers and peace are done by the Messenger of God and on his family and companions, and after...

At the end of T's journey with these texts in the Shihab footnote, some of the fruits I have come up with must be recorded on my journey as follows:

1. The interest of linguists is similarly one of the evidence of linguistic issues.
- 2- Shihab's clear interest in the saying in the interpretation of Qur'anic texts.
- 3- Using the shahab for the example in more than one place of his entourage.
4. The example in the field of dictionary is clearly introduced when it is involved in dealing with lexical issues.
- 5- Elaborate dictionaries on proverbs, prophetic hadith or prose talk related to a particular incident.
6. There are many origins of proverbs, including a verse, a prophetic hadith or prose speech related to a particular incident.
7. The saying is often made in brief words of intense meaning.

Finally, I hope that I have succeeded in dealing with the subject of this research in order to serve The Arab and its people.

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(1) Surat al-Tawba: Verse: 28.

(2) Shihab's footnote on the oval interpretation: 4/551.

(3) Seen: Same source, 4/550-551, Seen: The Meanings of the Qur'an for The Most Lying: 1/356, Seen: Al Bayan Mosque: 14/194.

(4) Al-Foxes Interpretation: Abu Ishaq Ahmed bin Mohammed Ben Ibrahim Al-Foxy Al-Nisaburi, (T427H) Investigation: Imam Abi Mohammed bin Ashour, House of Neighborhoods Heritage Arabi, Beirut- Lebanon, 1422 Ah -2002. 5/ 28.

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